

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

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THE OLD MAN'S SUNSET HOME.

"YOUR old chair is very much in the way, grandpa; I wish you could be content to sit somewhere else than at this West window," said a dashing-dressed young lady, as she swept into the family sitting-room. She had not been long home from a fashionable French school, where her selfishness, at least, seemed to have developed as much as was desirable.

"I came here because the sunshine was so pleasant, Sophy. It warms up my stiff old limbs better than the fire. I'll give you the place, if you want it, though."

"The window of your room is a West one; I ought to know, I think, it used to be mine."

"I know it is, Sophy, but it's a kind of lonesome up there all alone. I had better go back, though. Grandpa is always in the way now, I am afraid," he said sorrowfully, as he rose to leave.

"Where are you going, dear grandpa?" said a brown-haired, sunny-faced young lady, who just now glided into the room; "I have come on purpose to have a visit with you."

"I am going anywhere to be out of the way, Katy."

"Why, dearest grandfather, how can you talk so? No room is so cheerful and sacred in all the house as the one which your presence blesses. What have you been saying, Sophia?" she added, turning reproachfully toward her cousin.

"Nothing in the world worth making such a fuss about," said the young lady, sweeping haughtily out of the room.

The seat by the window was resumed,

and Kate drew a low rocking chair very near it.

"I have been leaning on this arm till it is all asleep," said the old man. "O! just see, Katy, how my fingers cramp." She did see, and unfastening the white wristband chafed the thin arm and hand till the customary circulation was restored.

"Thank you, Katy darling, it is all well now. Grandpa's fingers used to be as young and quick as yours. Don't seem so, does it? I don't think your hands are quite as white as your cousin Sophy's, but they are a thousand times prettier, in my opinion."

"Mine have to work, you see," said Kate, laughing; "it would not do for the little folks to go hungry at home because their sister was afraid cooking their dinner would brown her hands. George likes them just as well as white."

"He may well be thankful to get them any way. They are a treasure worth any man's aspirations."

"Shall I read to you, grandpa—I see you have a book open—or shall we talk? I must go home to-morrow, you know."

"To-morrow? I had forgotten that. O, I am sorry, so sorry!" he said, very sadly. "Don't read, Katy; talk, if I can only hear your voice one day longer. You are a ray of sunshine in this house, and you will be in any house you enter. May God bless my child!" he added solemnly. "I shall be pretty lonesome when you are gone, I know I shall. There won't be any one to talk to then. Old people love to talk, Katy. Martha is kind to me and makes my room as pleasant as she can, but household cares and company take up all her time, so she can't talk with her poor old father much. Her husband is away attending to his

business all day, so I don't see much of him either, and I am sure John and Sophia think me always in the way. I don't want to be a burden to any body, Katy," and a tear filled the mild, dim eye.

"No one could think so, dear, dear grandfather. But I have seen all you mention in my long visit here, and now I have something to propose. No, I have a favour to beg, a request to make on which my heart is set, and I want an assurance that you will not 'say to me nay.'"

"If there is any favour I can do my Katy, she need not be afraid of any nays."

"Well, then, you know that in a few weeks I shall have a home of my own. Not a grand establishment like this, but a neat, pleasant cottage, suitable to George's income. Now, what I wish to ask is, will you not make us happy by sharing that home with us? George wishes it as much as I; and I am sure you will be happy with us. The cottage is far more like the old homestead than this splendid mansion. It will be only ten miles away, and you can drive over as often as you chose to see your daughter. Please say yes, grandpa."

Tears filled the old man's eyes again; but this time they were tears of pleasure. "My precious child, you don't know how much you are taking upon yourself. You don't know how much trouble an old man like me would be in a house."

"I do not know any such thing, I assure you, but I do know how much joy and comfort it would be to us, and what a real blessing your society would be in long days, when George's business calls him away from home. Indeed, I could not keep house without you, I am afraid; so we will understand that we have settled this point, will we not?"

"I shall be too happy to go to any place on earth where you are, Katy, even to a strange town. I know most all the old people about you there in Horton, and it will seem, sure enough, more like home than this place, which is as strange to me now as it was five years ago, when I first came here. But what will Martha say, Katy? Can you tell?"

"I have talked to her all about it, and she consents, on condition that you ride over often." The kind-hearted girl did

not care to tell the eagerness with which the proposal had been accepted, "only for the children's sake," it was clearly to be understood.

And so the arrangements were made, and the months quickly rolled away. The little cottage had received its simple furniture, and the best room in it fitted up for grandfather as nearly like the old familiar home as possible. The light gig drove over to A—, and a few hours afterwards the old man was walking, hand in hand, with his darling Katy, over the establishment, listening with keen delight to all the little details, and at last, comfortably settling down in his easy chair, he talked with his new grandson over his pleasant home and future prospects, till Katy called them to tea. O, how sweet that simple board appeared, with its snowy cloth and white tea set; its light biscuit, fresh butter, and plain cake! The burnished silver and cut-glass of the home he had just left never looked half so beautiful, and with a full heart he bowed his silvery head and asked God's blessing on their evening meal.

An old-time friend was asked in to spend the evening, and a lively conversation was sustained till long after his customary hour for retiring. He seemed ten years younger when he took his place at breakfast next morning. "Are we too early for you, sir?" said George. "I was a little afraid we were."

"Not a bit; I never sleep a wink after five o'clock. Early rising is all-important to young people just settling out in life, and I am glad you have the habit."

When the meal was ended the morning hymn was sung, and an earnest prayer for God's direction and protecting care through the day was offered; then the young physician started on his daily rounds.

"I give the little home into your charge to day, grandfather. Don't let Katy get lonely or work too hard scrubbing imaginary dirt off the wood-work," he added, with a smile at his wife's scrupulous neatness. "If the gardener should come, could you talk with him a little, and direct about the plan of the garden? Kate does not know much about such things, I believe."

"I should delight to do it," said the old man, a bright smile coming into his face at the idea of his possibly being of any service in the world again. "I was a master-hand at making a garden in my day."

The day was warm and bright, and the old man spent most of it out of doors superintending the gardener, who listened respectfully to all his suggestions, and obeyed them strictly. The day's work was most satisfactory on all sides, and when night came Kate's delicious tea was taken with a relish he had not known for many months, and his sleep was sound and sweet.

All Summer long the garden was his pride and pleasure. The care of the beds was assumed by him, and the satisfaction with which he brought Katy the very earliest vegetable of the season, it made the household happy to witness. When George came home at sunset it was such a source of joy to have him and Katy walk around the beds, and admire the results of his skill and care. Then, too, the neighbours, as they passed, loved to stop a little while, and leaning their folded arms against the paling, talk with the cheery old gentleman about his beautiful garden, and tell him what a "likely promising young man" his grandson was, and how much the people loved and respected him.

In short, he had just the home he needed to make his old age peaceful and happy. Katy's infinite tact never allowed his mind time for gloom, or for feeding on itself, but would ever, apparently without an effort, start some pleasant train of thought, which should divert it from a melancholy channel. He was loved most deeply and tenderly, and treated with the respect and deference due to his years.

The sweet country air, and the constant sunshine in his breast, made him grow young and hale again, and the sunset of his life was one long, gentle, summer twilight.—*Ladies' Repository*.

LITTLE CHILDREN.

WHOEVER takes a little child into his love may have a very roomy heart, but that child will fill it all. The children that are in the world keep us from grow-

ing old and cold; they cling to our garments with their little hands, and impede our progress to petrification; they win us back with their pleading eyes from cruel care; they never encumber us at all.

We have heard somewhere a sneering statement that poverty is prolific; for our part we are glad of it. The poor Irish woman, who had a pig and a cow, and a hut full of children, and not a penny to her name, took the right view of the matter, when she replied to our wondering at her attachment for the little Norahs and Patricks: "Why, bless your honour, I've nothing else to love!"

Indeed, we are more than half inclined to think that we all of us do about as much good in the world before we are seven years' old as we ever do, and certainly a great deal less evil.

A little child is a profitable possession, and when we hear of anybody's "giving away" one, we marvel how, as he cannot get along with it, he can ever hope to prosper without it. It is very much like a bird that should dispense with a wing, fancying that it costs more to carry it than it is worth.

Children are the most powerful allies humanity can enlist; we call them "hopes" sometimes with a laugh, but we may give them a better name, and be too happy about it to laugh; we may call them *hope-makers*, for such indeed they are. We are so constructed that we do not love those most who help us, but those whom we help. Ah, many a prodigal who would have been in the corn-field this day were it not so, has been welcomed home with a feast of fat veal.

A house full of children composes as powerful a group of motives as ever moved a heart or hand; and the secret of many a gallant struggle and triumph in the world's battle may be found throned in its mother's lap at home, or done up in a little bundle of white flannel. A nation's hope, before now, has been found in a basket of bulrushes. Get ready to be afraid of the man whom children are afraid of, and be sure that he who hates them is not himself worth hating.

Blessings upon the little children, for of such, as they are, is the kingdom of Heaven!

SALVATION.

BY THE REV. CHARLES KINGSLEY, OF
THE CHURCH OF ENGLAND.

THE common notion of salvation now-a-days is this. That salvation is some arrangement or plan by which people are to escape hell-fire, by having *Christ's righteousness imputed to them*, without their being righteous themselves. Now, I have nothing to say about that this morning. It may be so: or, again, it may not; I read a great many things in books every week, the sense of which I can not understand. At all events it is not the salvation of which Isaiah speaks here. For Isaiah tells us very plainly, from *what* God was going to save these Jews. Not from hell-fire—nothing is said about it; but simply from their *sins*. As it is written, "Thou shalt call his name Jesus, for he shall save his people from *their sins*."

The case is very simple, if you will look at Isaiah's own words. These Jews had become thoroughly bad men. They were not ungodly men. They were very religious, orthodox, devout men. They "sought God daily, and delighted to know his ways, like a nation that did righteousness, and forsook not the ordinances of their God: they asked of him the ordinances of justice; they took delight in approaching unto God."

But unfortunately for them, and for all with whom they had to do, after they had asked of God the ordinances of justice, they never thought of doing them; and in spite of all their religion, they were, Isaiah tells them plainly, rogues and scoundrels, none of whom stood up for justice, or pleaded for truth, but trusted in vanity, and spoke lies. Their feet ran to evil, and they made haste to shed innocent blood: the way of peace they knew not, and they had made themselves crooked paths, speaking oppression and revolt, and conceiving and uttering words of falsehood; so that judgment was turned away backward, and justice stood afar off, for truth was fallen into the street, and equity could not enter. Yea, truth failed; and he that departed from evil made himself a prey (or as some render it) was accounted mad.

And this in the face of all their religion and their church-going. Verily,

my friends, fallen human beings were much the same then as now; and there are too many in England and elsewhere now who might sit for that portrait.

But how was the Lord going to save these hypocritical, false, unjust men? Was he going to say to them, *Believe certain doctrines about me* and you shall escape all punishment for your sins, and *my righteousness shall be imputed to you*? We do not read a word of that. We read—not that the Lord's righteousness was imputed to these bad men, but that it sustained the Lord himself. Ah! there is a depth, if you will receive it—a depth of hope and comfort—a well-spring of salvation for us and all mankind.

You may be false and dishonest, saith the Lord, but I am honest and true. Unjust, but I am just; unrighteous, but I am righteous. If men will not set the world right then I will, saith the Lord. My righteousness shall sustain me and keep me up to my duty, though man may forget his. To me all power is given in heaven and earth, and I will use my power aright.

If men are bringing themselves and their country, their religion, their church, to ruin by hypocrisy, falsehood, and injustice, as those Jews were, then the Lord's arm will bring salvation. He will save them from their sins by the only possible way—namely, by taking their sins away, and making those of them who will take his lesson good and righteous men instead. It may be a very terrible lesson of vengeance and fury, as Isaiah says. It may unmask many a hypocrite, confound many a politic, and frustrate many a knavish trick, till the Lord's salvation may look, at first sight, much more like destruction and misery; for his fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

But his purpose is to *SAVE*—to save his people from their sins, to purge out of them all hypocrisy, falsehood, injustice, and make of them honest men, true men, just men—men created anew after his likeness. And this is the meaning of his salvation; and is the only salvation worth having, for this life or the life to come.—Sermon on *Isaiah* lix. 15, 16.

THE FRIEND OF THE VULTURES.

DR. JOHNSON tells us, in No. 22 of the "*Idler*," of a shepherd in Bohemia, who pretends to have heard the following conversation between an old vulture and her young ones:—

"My children," said the vulture, "you will the less want my instructions, because you have had my practice before your eyes; you have seen me snatch from the farm the household fowl; you have seen me seize the leveret in the bush and the kid in the pasture; you know how to fix your talons, and how to balance your flight when you are laden with your prey. But you remember the taste of more delicious food—I have often regaled you with the flesh of man."

"Tell us," said the young vulture, "where man may be found, and how he may be known; his flesh is surely the natural food of a vulture. Why have you never brought a man in your talons to the nest?"

"He is too bulky," said the mother; "when we find a man, we can only tear away his flesh, and leave his bones on the ground."

"Since man is so big," said the young ones, "how do you kill him? You are afraid of the wolf and the bear, by what power are vultures superior to man? Is man more defenceless than a sheep?"

"We have not the strength of man," returned the mother, "and I am sometimes in doubt whether we have his subtlety, and the vultures would seldom feed upon his flesh, had not nature, that devoted him to our uses, infused into him a strange ferocity which I have never observed in any other beast that feeds upon the earth."

"Two herds of men will often meet, and shake the earth with noise, and fill the air with fire; when you hear noise, and see fire which flashes along the ground, hasten to the place with your swiftest wing, for men are surely destroying one another; you will find the ground smoking with blood and covered with carcasses, of which many are dismembered and mangled for the use of the vulture."

"But when men have killed their prey," said the pupil, "why do they not eat it? When the wolf has killed a

sheep, he suffers not the vulture to touch it till he has satisfied himself. *Is not man another kind of wolf?*"

"Man," said the mother, "is the only beast who kills what he does not devour, and this quality makes him so much a benefactor to our species."

"If men kill our prey, and lay it in our way," said the young one, "what need shall we have of labouring for ourselves?"

"Because man will sometimes," replied the mother, "remain for a long time quiet in his den. The old vultures will tell you when to watch his motions. When you see men in great numbers moving closely together, like a flock of storks, you may conclude that they are hunting, and that you will soon revel in human blood."

"But still," said the young one, "I would gladly know the reason of this mutual slaughter; I could never kill what I would not eat."

"My child," said the mother, "this is a question which I cannot answer, though I am reckoned the most subtle bird of the mountain. When I was young, I used frequently to visit the aerie of an old vulture, who dwelt upon the Carpathian rocks; he had made many observations; he knew the places that afforded prey round his habitation, as far, in every direction, as the strongest wing can fly, between the rising and setting of the Summer sun; he had fed, year after year, on the entrails of men. His opinion was, that as the boughs of an oak are dashed together by the storm, that swine may fatten on the falling acorns, so men are, by some unaccountable power, driven one against another, till they lose their motion, that vultures may be fed."

"Others think they have observed something of contrivance and policy among these mischievous beings; and those that hover more closely round them pretend that there is, in every herd, one that gives directions to the rest, and seems to be more eminently delighted with wild carnage; what it is that entitles him to such pre-eminence we know not, he is seldom the biggest or the fleetest, but he shows by his eagerness and diligence that he is more than any of the others, A FRIEND TO THE VULTURES."

UNITARIANISM IN AMERICA.

THE CHRISTIAN AND UNIVERSALIST DENOMINATIONS.

THE Christians and Universalists of America, as the following statistics will prove, are among the most flourishing sects of that country. The *Congregational Journal* says: "The denomination known as 'Christians' at the present time throughout the country, embraces about 1,200 ministers, 1,500 churches, with 300,000 members, and about 500,000 people have adopted their views." They sustain six Weekly newspapers, four respectable seminaries of learning, and Antioch College, in Ohio, which was presided over by the Hon. Horace Mann, till his death a few weeks ago. And the statistics of the Universalist Convention of last year show the very cheering condition of that body, by stating there are, in its connection, 19 State Conventions, 4 Educational, 9 Missionary, and 4 Sunday School Societies, with a Relief Fund of 14,000 dollars for the benefit of disabled clergymen and widows of deceased clergymen. They have 1,334 Churches or Societies, also 913 Meeting-houses, 655 Preachers, 18 Periodicals, and 9 Institutes of Learning. Their newspapers and periodicals have an immense circulation. The population of this denomination is estimated at about 500,000. One of their periodicals stated, a short time ago, they did not doubt but from statistics they had before them, there were 800,000 Universalists, in the United States. These two denominations, numbering among them some of the most pious, and enlightened, and zealous men of America, have a numerical power of about one million of people: what great things may we not expect from their efforts, for the reformation and purification of the Christian religion, not only in America, but throughout the world. Both these denominations are Unitarians, as we will show, and give a short sketch of their rise and progress to the present time.

THE CHRISTIANS are avowedly Unitarian; some of the Trinitarian papers of America lately denied that they were Unitarian; the leading papers of the Christians avowed their denomination

Unitarian. Horace Mann, who took the Presidency of their great College, made a public avowal at that time, that he was a Unitarian. The Unitarian churches of America are large supporters of the Christian College at Antioch. The Rev. Mr. Holland, a Christian, so recently in England, preached in many Unitarian pulpits, and openly avowed, though they took the name "*Christian*," they were *Unitarians*. Dr. Channing preached in several of their pulpits, and he said of them: "These people reminded him of those primitive days when Moses smote the rock, and when God showered manna in the desert; and of those who, in simplicity and earnest faith and love, gathered about the mighty Prophet of Nazareth in the land of Judea." The Christians originated about the year 1800, from seceders, in about equal numbers, from the Methodists, the Baptists, and the Presbyterians, and were called, respectively, before their union, Republican, Methodists, Christian Baptists, and Springfield Presbyterians. But they soon abandoned those appellations, and resolved to be known only as Christians, and to acknowledge no Head of the Church but Christ, and no creed or test of fellowship but the Bible, leaving every individual free to interpret it for himself, as God and his own conscience may enlighten him. The great distinctive principle of their theology is the absolute toleration of all honest differences of opinion, within the limits of Christianity. They hold diversity of sentiment to be no bar to church fellowship, and that the church relation should be one of intimate friendship, founded on the idea of mutual assistance and instruction in the Divine life. They hold that the Bible is the only authorised creed and the common platform on which all should stand, with a perfect right of individual interpretation, no man daring to make the dissident from another's views afraid. They hold that the test of religious fellowship should be Christian character, and not assent to any doctrines, however fundamental they may be called or considered. They hold that the name CHRISTIAN is the proper and only designation by which Christians should be called. Now it is a most interesting fact, that those simple-minded and pure

intentioned people, without Socinus or Priestly, without any Unitarian to guide them, the Bible and the Bible alone, starting from the point of orthodoxy, as it is called, in less than fifty years as a free body of Christians should reject the *Trinity, Deity of Christ, Atonement*, and kindred doctrines, and be regarded as a firmly united phalanx of Unitarian Christians, for such they are. We say, this is another important testimony that the views of Unitarians are none other than the plain teaching of Holy Scripture. The history of all unfettered denominations, or churches, is strikingly similar to the history of the Christians of America.

Their church polity is quite simple. On congregational matters they are like the Unitarians, they are Congregationalists. No power can interfere. They have always stuck to freedom, and sought no other rule for the government of their churches than the independency of the New Testament. In addition to this simple congregationalism, they have introduced a system of conferences, composed of delegates from different churches. Each church is entitled to two delegates, laymen if they chose, and thus provides against clerical usurpation, and the liberties of the people remain safe. At one of these conferences, last year, one of the speakers said, while the subject of closer connection with the Unitarian body was under consideration, "He thought the Christians were identical with the Unitarians. The Unitarians have the men, the means, the schools, and in fifty years there would be but one denomination of the two. The most promising field for the growth of Christianity, for the future, was in the Unitarian church." We confess we are sanguine enough to believe that in fifty years the Unitarian, Christian, and Universalist churches of America will be united in one convention; ministers and laymen of these bodies are beginning in the right spirit, to draw together, to form one grand, broad, Christian church.

THE UNIVERSALISTS: We have stated their strength and the wide diffusion of their literature; their influence, in America, it is acknowledged by their opponents, is steadily increasing. Universalism is a high and cheering con-

stituent of Christian faith: it is belief *in the final and universal salvation of all moral beings from sin and death.* It is the love that casts out fear. They can truly say with Paul, "God hath not given unto them the spirit of fear, but of power, love, and a sound mind." The history of Universalism, like Unitarianism, dates beyond the formation of the Christian church; prophets and patriarchs rejoiced in this confidence, that all nations and all flesh would see the salvation of God. A promise was given to Abraham that in him all the families of the earth would be blessed. God it is said, in Scripture, "will have all men to be saved;" his tender mercy is over all his works. Christ came to seek and to save the lost, and he can save to the uttermost; and Paul speaks of this salvation not confined to this earth, "things in heaven, and things in earth, and things under the earth, and that in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven and which are in earth; even in him."

Universalism has had its advocates in almost all ages, but not until about eighty years ago did it assume the form of a church to lift its protest against the God-degrading doctrine of eternal torments, and to give an exalted position to this doctrine of universal salvation. In America so dominant was Methodism and Calvinism for several years, the Universalists were subjected to insult, persecution, vexatious and expensive law suits. Persecution begets union among the oppressed, and in 1785 *ten societies* joined together, and took the name of "Christian Universalists." In the course of seventy-four years the ten have increased to 1,334 churches, possessing the spirit, zeal, and all the machinery of a most powerful Christian sect. Be it remembered, they did not start as Unitarians, but they adopted at the outset "THE BIBLE, and the Bible only, as their acknowledged creed;" and it is a fact in their ecclesiastical history the Bible has led them to Unitarianism, as it will ultimately lead all churches, when they have asserted and gained the freedom of following its pure teaching. The following are the leading views of

the Universalists. (1.) "God is one and indivisible, without a rival or an equal, and is alone to be worshipped with supreme adoration. (2.) Jesus Christ is a created and dependent being, deriving his existence and all his power from God, who is his Father, and the Father of all. (3.) The object of Christ's mission and death was not to placate the wrath or satisfy the justice of God, but to commend God's love to the world, to give a perfect example for man to follow, to reveal the true character of the Eternal Father, and bring life and immortality to light. (4.) God has so established the principles of his government, and the order of his providence, that punishment follows guilt by a natural and inevitable law, so that all sin must receive an adequate punishment. (5.) All punishment is disciplinary and remedial, and will end in the good of those on whom it is inflicted. (6.) All created intelligencies shall ultimately be made holy, and consequently happy, in the knowledge and service of God."

We rejoice to note the Universalists of America are openly avowing their Unitarianism, and the Unitarians are declaring their Universalism; these two doctrines are *truth and love*. The leading organ of the Universalists, a few weeks ago, affirmed: "We stand on the Unitarian platform, maintaining the strict unity of God, the derived nature and authority of Christ, the spiritual in opposition to the sacrificial view of the atonement; and the Holy Spirit is the gift of God, an influence proceeding forth from God, for the purification and redemption of mankind." This article is headed, "WE ARE UNITARIANS," and concludes with saying, "These views we hold and prize, and it is time that our position in this respect was better understood." The Unitarians are reciprocating the same spirit. At the Autumnal convention of Unitarians, the Rev. W. T. Clarke said: "And we ought also to extend just as cordially and freely the hand of fraternal sympathy to the great Universalist body in America. We are bound by fidelity to our own ideas, by loyalty to our spiritual instincts even, to fellowship this rapidly growing denomination. For its views are in almost every respect identical with our own,

while its spirit and purposes are akin to ours. I know that some men in that denomination, no less than in our own, are adverse to anything like a union of the two bodies. But we are already nearly united by intellectual and moral affinities, and spiritual sympathies, that are stronger than formal bonds; and what God has thus ideally joined together cannot long be kept visibly apart. They met Calvinism in all its ancient strength, on its own ground, with weapons snatched from its own quiver, and how successfully, appears from the fact, that in seventy-five years they have established upwards of twelve hundred societies; and, according to statistics just handed to me, number more than a million and a-half of believers.* Let the Liberal Christians of this country be once practically united, and from that moment will date the ascendancy of the Liberal Christian sentiment, and the beginning of our triumph."

The liberalising tendency is strongly at work in North America already, and will, as years roll on, be more and more felt. The last one hundred years have inaugurated religious movements and formed religious associations which will, in the course of time, overthrow all the false doctrines which have been foisted into the Christian church. We will conclude our present notice of Unitarianism in America, by a few words from the address of the late George Combe, to the American people, on his visit to America. He says: "The process of improvement appears to me to be evidently begun. A large portion of your Presbyterian church has dropt some of the peculiar doctrines of Calvinism, and even Yale College has modified the ancient views of original sin. These are steps, however small, by which the professors of Calvinism are approaching towards the opinions of those who adopt Universalism and Unitarianism. *Be not alarmed*. It is not my intention to express an opinion in favour of the superiority of any sect; this does not become a stranger, and one whose element is Philosophy; but, as a philosophical observer, I beg leave to state my conviction, that the progress which Christianity is

* We think this must include the Universalists of other sects as well.

destined to make in your country is one of approximation to unity in belief; that in proportion as the knowledge of mental philosophy and physical science is extended among your people, your sects will drop one doctrine after another, as it is discovered to clash with reason and natural truth, and that they will elicit purer, and sounder, and more practically useful doctrines in their places, until TRUTH, commanding unanimity, shall stand forth before our admiring world."

SMALL THINGS.

A TRAVELLER through a dusty road
Strewed acorns on the lea,
And one took root, and sprouted up,
And grew into a tree.

Love sought its shade at evening time,
To breathe its early vows,
And age was pleased in heats of noon
To bask beneath its boughs.

The dormouse loves its dangling twig,
The birds sweet music bore;
It stood a glory in its place,
A blessing evermore.

A little spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well
Where weary men might turn.

He walled it round and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that toil might drink.

He passed again, and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues,
And saved a life beside.

A dreamer dropped a random thought,
'Twas old, and yet 'twas new;
A simple fancy of the brain,
But strong in being true.

It shone upon a genial mind,
And lo, its light became
A lamp of life, a beacon ray,
A monitory flame.

A nameless man amid a crowd
That thronged the daily mart,
Let fall a word of hope and love
Unstudied from the heart.

A whisper on the tumult thrown,
A transitory breath,
It raised a brother from the dust,
It saved a soul from death.

Oh, germ! oh, fount! oh, word of love!
Oh, thought at random cast!
Ye were but little at the first,
But mighty at the last.

"THE CHURCH IN DANGER."

WE are inclined to think it must not be the Church of which the Saviour spoke, against which the powers of hell would not prevail, that is pronounced by its own dignitaries as continually in danger. The reform party in the Church has issued the reformed Athanasian Creed, a copy of which has been sent us, and we are able to say they are not great reformers. Thanks to their benevolence they have expunged two damnatory clauses, but still the Creed begins, "Whosoever will be saved it is necessary that he hold the Christian faith, and the Christian faith is this, etc., etc." We regard this clause as damnatory, too, and could wish they had been more than two-thirds benevolent. But perhaps we are more sensitive than they on the point: they have done enough to raise the cry, that is scarcely ever laid, "*The Church in danger.*" GENNADIUS, an orthodox patriarch, of Constantinople, was so much amazed by this Creed, that he frankly pronounced it to be the work of a drunken man. We believe the Church will some day come to its sober senses, and prove so by entirely rejecting it. The propounders of the present reformation of this Creed do it, they say, "to relieve the distressing perplexities of many, and save them from Socinianism, Deism, and Infidelity." We will remark on the changes made next month, and ask if they have well accomplished their work. There are other things as distressing and perplexing in the Church as the Athanasian Creed, and which would lead to infidelity, were there no other home for religious hearts than the establishment; we allude to the persecuting spirit of some of her ministers. A few weeks ago an excellent young lady, a Unitarian, was dismissed from the Infant School of Dowlais, by the influence of the Rector over the Trustees, as her presence as teacher in the school among infants brought "*The Church in danger.*" Perish, we say, such a Church, that would do such an injury to an orphan girl. May it, like the wicked, spoken of in Scripture, be ever in danger, and soon sink into the pit, if it continues to cherish creeds, exactions, and rectors, such as these:

THE OLD SCHOOLMASTER'S STORY.

WHEN I taught a school—said he—I adopted as a principle to give as few rules to my scholars as possible. I had, however, one standing rule, which was, “Strive under all circumstances to do right,” and the text of right, under all circumstances, was the golden rule, “All things whatsoever ye would that men should do unto you, do ye even so unto them.”

If an offence was committed, it was my invariable practice to ask, “Was it right?—was it as you would be done by?”

All my experience and observation have convinced me that no act of a pupil ought to be regarded as an offence, unless it be when measured by the standard of the golden rule. During the last years of my teaching, the only tests I ever applied to an act of which it was necessary to judge, were those of the above questions. By this course I gained many important advantages. In the first place, the plea, “You have not made any rule against it,” which for a long time was a terrible burden to me, lost all its power.

In the second place, by keeping constantly before the scholar, as a standard of action, the single text of right and wrong as one which they were to apply for themselves, I was enabled to cultivate in them deep feeling of personal responsibility.

In the third place, I got a stronger hold on their feelings, and acquired a new power of cultivating and directing them.

In the fourth place, I had the satisfaction of seeing them become more truthful, honest, trustworthy, and manly in their intercourse with me, with their friends, and with each other.

Once, however, I was sadly puzzled by an application of the principle, by one of my scholars, George Jones, a large boy, who, partly through a false feeling of honour, and partly through a feeling of stubbornness, refused to give me some information. The circumstances were these :

A scholar had played some trick which interrupted the exercises. As was my custom, I called on the one who had done the mischief to come forward. As

no one started, I repeated the request, but with no success. Finding that the culprit would not confess his guilt, I asked George if he knew who had committed the offence.

“I did not do it,” was the reply.

“But do you know who did it?”

“Yes, sir.”

“Who was it?”

“I do not wish to tell.”

“But you must tell. It is my duty to ask, and yours to answer me.”

“I cannot,” said George, firmly.

“Then you must stop with me after school.”

He stopped as requested.

“Well, George, I have borne with you as long as I can, and you must either tell me or be punished,” I said.

With a triumphant look, as though conscious that he had cornered me by an application of my favourite rule, he replied: “I can’t tell you, because it would not be right. The boy would not like to have me tell of him, and I’ll do as I’d be done by.”

A few years earlier I should have deemed a reply thus given an insult, and should have resented it accordingly, but experience and reflection had taught me the folly of this, and one of the most important applications of my oft quoted rule was—to judge of the nature of others as I would have them judge of mine. Yet for the moment I was staggered. His plea was plausible; he might be honest in making it. I did not see in what respect it was fallacious; I felt that it would not do to retreat from my position, and suffer the offender to escape; and yet that I should do a great injustice by compelling a boy to do a thing, if he really believed it to be wrong.

After a little pause, I said, “Well, George, I do not wish you to do anything which is wrong, or which conflicts with your golden rule. We will leave this for to-night, and perhaps you will alter your mind before to-morrow.”

I saw him privately before school, and found him more firm in his refusal than ever. After the devotional exercises of the morning, I began to question the scholars—as was my wont—on various points of duty, and gradually led the conversation to the golden rule.

“Who,” I asked, “are the persons to

whom, as the members of this school, you ought to do as you would be done by? Your parents, who support and send you here? your schoolmates, who are engaged in the same work with yourselves? the citizens of the town, who, taxing themselves, raise money to pay the expenses of this school? the school committee, who take so great an interest in your welfare? your teacher? or the scholar, who carelessly or wilfully commits some offence against good order!"

A hearty "yes" was responded to every question, except the last, on which they were silent.

Then addressing George, I said: "Yesterday I asked you who had committed a certain offence. You refused to tell me, because you thought it would not be doing as you would be done by. I now wish you to re-consider the subject. On one side are your parents, your schoolmates, the citizens of this town, the school committee and your teacher, all deeply interested in everything affecting the prosperity of this school. On the other side is the boy who, by this act, has shown himself ready to injure these. To which party will you do as you would be done by?"

After a moment's pause, he said: "To the first; it was William Brown who did it."

My triumph, or rather the triumph of principle, was complete; and the lesson was as deeply felt by the other members of the school as by him for whom it was specially designed.

WHY I ATTEND CHURCH ON RAINY SABBATHS.

1. BECAUSE God has blessed the Sabbath-day, and hallowed it, making no exceptions for rainy Sabbaths.

2. Because I expect my minister to be there; I should be surprised if he were to stay at home for the weather.

3. Because, if his hands fall through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and by my presence.

4. Because, by staying away, I may lose the sermon that would have done me great good, and the prayers which bring God's blessing.

5. Because my presence is more needed

on Sabbaths when there are few, than on those days when the church is crowded.

6. Because, whatever station I hold in the church, my example must influence others: if I stay away, why may not they?

7. Because, on my important business, bad weather does not keep me at home; and church attendance is, in God's sight, very important. See Heb. x. 25.

8. Because, among the crowds of pleasure-seekers, I see that no bad weather keeps the delicate female from the ball, the party, or the concert.

9. Because, among other blessings, such weather will shew me on what foundation my faith is built. It will prove how much I love Christ; true love rarely fails to meet an appointment.

10. Because those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sabbaths.

11. Because, though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well-grounded to bear that (Luke xiv. 18).

12. Because there is a *special* promise that where two or three meet together in God's name, He will be in the midst of them.

13. Because an avoidable absence from church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. Because my faith is to be known by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Because such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reasons for such neglect.

16. Because, by a suitable arrangement on Saturday, I shall be able to attend church without exhaustion, otherwise my late work on Saturday night will be as great a sin as though I worked on the Sabbath itself.

17. Because I know not how many more Sabbaths God may give me; and it would be a poor preparation for my first Sabbath in heaven, to have slighted my last Sabbath on earth.

EXPLANATIONS OF SCRIPTURAL TEXTS ADVANCED TO SUSTAIN UNSCRIPTURAL DOCTRINES.

DEITY OF CHRIST.

"Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his father, making himself equal with God."—John v. 18.

We have already remarked on the phrase, "equal with God," that it verily implies his not being God. It should be borne in mind that this was a charge brought against him by a people who sometimes said he had a devil, and was mad, and other evil things they spoke against him. We ought to see on what this false charge of his enemies rests. He had said my Father worketh hitherto, and I work. I imitate my Father in his works of mercy; and they immediately said he was making himself equal with God. Was he? Jesus immediately denied their charge, and asserted his subordination to God, by saying he could do nothing of himself. Read the whole account. "To oppose the superstitious notions of the Jews, and to defend his own deed, Jesus proposed that he imitated God's example."

—*Kuinoel*. "On calling God his Father, *Professor Stuart* says: "I know indeed that many of those texts have been appropriated by some Trinitarians to prove the divine nature of Christ—in my apprehension, however, injudiciously—and without any solid reason." "These words, making himself equal with God, seem not to have been the words of John, but of the Jews, who before had charged Jesus with having broken the Sabbath."—*Bishop Pearce*. We do think it a very feeble way of supporting the deity of Jesus Christ by citing the words of the enemies of Christ, charges he refuted *there and then*, and found in the very next verses.

"He that hath seen me hath seen the Father; and how sayest thou, then, show us the Father? Believest thou not that I am in the Father, and the Father in me."—John xiv. 9, 10.

In Matthew, tenth chapter and 40th verse, Jesus says to his disciples, "He that receiveth you receiveth me; and he that receiveth me receiveth Him that sent me." It is obvious that such passages cannot be understood literally. Yet some insist that what Christ said to Philip is literally true; and thus the Son is the Father; but this is manifestly absurd. If such texts were to be understood literally, it would be to the confusion of all distinctions between the Father and the Son, and between Christ and his disciples, and the creature and the Creator. He that receiveth you, said Christ, receiveth me, do we infer that the disciple is therefore Christ; by no means. He that receiveth me, receiveth him that sent me; and he that seeth me, seeth him that sent me, are to be similarly understood. Here are ample Trinitarian authorities explaining the passage as we understand it. "For I am the image of the invisible God; and the wisdom of the Father hath shone forth in my discourses, his power in my miracles, his holiness in my

spotless life; and his mercy, love, and goodness in all my tempers, words, and works."—*Benson*. "God was seen in Christ." "He that hath seen me hath seen the Father;" that is, in plain words, the will of God was fully declared to the world by Christ."—*Dr. W. Sherlock*. "Our Lord is not speaking of the divine essence, but of seeing the divine perfections and excellencies. He that hath seen him work miracles, had seen the wisdom, power, and goodness of God; for these were wrought by the Father as well as the Son; and his doctrine was the revelation of his Father's will."—*Dr. Boothroyd*. "Many interpreters are of opinion that, in these words, Christ had respect to his more sublime and divine nature, namely, that he had divine power and knowledge, in common with the Father, and was of the same essence. But it seems necessary to refer the whole phrase to Christ's intimate union with the Father, in will, in purposes, and in the power of performing miracles."—*Rosenmuller*. "Believest thou not that God the Father is so in me, and I in him, as that he appeareth to the world by me? and though his greatness shines more conspicuously in sun and stars, heaven and earth, yet his holiness, wisdom, and ruling power, and his saving love to sinful man, show themselves most in me, in the words that I speak and the works that I do, which it is the Father that worketh in me."—*Baxter*. "These words refer not to the divine essence of Christ, but to the mode of revelation. . . . For Christ does not simply reason about what he is in himself, but the manner in which he should be known to us: thus setting forth his excellence rather than his essence."—*Calvin*.

The following passages are often adduced as proof of the eternity of Jesus Christ.

"In the beginning was the Word."—John i. 1. *Professor Stuart* says, "I cannot embrace the opinion of those critics who think that the phrase, 'In the beginning,' of itself, simply signifies from eternity." The person who knows anything of the meaning of languages, on considering the meaning of the word beginning, must perceive *eternity* is not implied in this word.

"Your father Abraham rejoiced to see my day; and he saw it and was glad. Then said the Jews thou art not yet fifty years old, and hast thou seen Abraham. Jesus said unto them, Verily, verily, I say unto you, *Before Abraham was, I am*."—John viii. 56. The following is our view of this passage, and it is supported by the most eminent Trinitarians, who have contended for the Deity of Christ. (1.) The Christian era was in the divine decree, and was revealed to Abraham—"Abraham saw my day." *Grotius* says, "Jesus was before Abraham in the divine decree." *Beza* says, "Christ was seen by Abraham, with the eye of faith." (2.) That by the phrase, "Before Abraham was I am," at most, only implies Christ's pre-existence, which some Unitarians believe. *Michaelis* says, "Though it proves the pre-existence of Christ, it does not prove his eternal existence." *Carile*, in his work in defence of the Deity of Christ, concedes, "I do not mean to rest any

argument on the expression 'I am,' taken by itself. It occurs repeatedly in this chapter, and is translated 'I am he.'—*Dr. Pye Smith* says, "some suppose that, in using the expression *I am*, our Lord intended a reference to the divine appellation announced to Moses. . . . There does not appear therefore sufficient ground to sustain the idea of an allusion to this." From the passage it is very obvious all that Christ meant was, that he (Christ) existed in the divine purpose before the day of Abraham, and that Abraham saw his day, that is to say, his coming, and was glad.

"And now, O Father! glorify thou me with thine own self, with the glory which I had with thee before the world was."—John xvii. 5. The Trinitarian exposition of this passage reduces it to a complete absurdity, no less than this; that God the Son, of equal power and glory with God the Father, asks to be glorified by God the Father. There is nothing in heathen mythology more absurd than this. Much more in harmony with the text is the Arian view of it. That the Son lived in glory with the Father in a pre-existent state, had consented for the salvation of man to be divested for a season of that glory, and now his work is done, and prays to be received again into glory. There is not one syllable in the text about the *eternity* or the *Godhead* of Jesus Christ. Unitarians, in general, believe that Christ does not pray for his own personal glory, but for God to exalt him, as the Saviour of the world from sin, as God had intended before the world (or Christian age) was, that is, to give success to that gospel by which the virtue and happiness of the human family would be promoted. The glory then intended, designed by God for Christ, as the Saviour of the world, others as well as Unitarians have held this view. *Rosenmuller* says, "Christ appears to mean that glory which had been decreed to him by God before the world was." *Bishop Parker* says, "Methinks Grotius's sense is very easy and natural, namely, that the glory he had with his Father, before the world began, was only in the intendment of the divine decree, as he is said to be (1 Peter i. 20; Rev. xiii. 8) 'A lamb slain from the foundation of the world,' that is to say, marked out in the divine decree." *The Bishop* further says, "The glory our Saviour here prays for, and which he had before the world was, as it could not, so it need not be his essential lustre, but was that honour with which God had from all eternity designed to dignify the Messias."

"And he is before all things, and by him all things consist."—Col. i. 17. In the fifteenth verse of this chapter, Christ is said to be the "first born of every creature;" he is not therefore eternal. There is nothing said here about him being God. We understand the text to refer to the new moral creation or dispensation of Christianity. That Christ is the *Author*, *Upholder*, and *Finisher* of God's plans we believe, and that he is above all other teachers. The following Trinitarian expositions set forth the meaning of this text. "He is Alpha and

Omega of the new creation."—*Grotius*. "And he is before all others in time, as the author of this new state, or in honour, for he is Lord of all."—*Dr. Goodwin*. "By him, in pursuance of the gracious will of his heavenly Father, they have been brought into this new and happy state, and by him they are preserved into it; so that by him all things consist, that is, are maintained and secured in their stations of order and blessedness."—*Dr. Pye Smith*.

"Melchisedec, . . . without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually."—Heb. vii. 1. The priesthood of Melchisedec was not levitical, hereditary, nor successive, and in this respect the priesthood of Christ resembles it. This neither proves the deity of Melchisedec nor of Christ. *Dr. John Owen* says, "But it is not of the *person* of Christ absolutely, nor either of his nature distinctly, that our Apostle treateth, but merely with respect unto his office of priesthood."

"Jesus Christ the same yesterday, and to-day, and for ever."—Heb. xiii. 8. The words Jesus Christ are in different places of the New Testament used for the doctrines of Christianity. "They ceased not to teach and to preach Jesus Christ," that is to say, the doctrine of Christianity. Read the context of the passage under review, and this is obvious, that the Apostle means the doctrines of Christianity are the same for ever. "The word *Christ* seems here to be put for the Christian doctrine and religion."—*Vatable*. "The same faith that then was the true faith, in which they persevered to death, will be so now unto you, and to all ages."—*Dr. Hammond*. "The Apostle hath not to do here with his (Christ's) divinity nor humanity, but with the identity of his faith in all ages."—*Dr. Mayer*.

"All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. The first clause of this text shows the subordination of the Son to the Father, and the last clause shows that the Son can reveal to man the knowledge he possesses of the Father. The text is evidence against the Deity of Christ. The whole meaning of the passage seems to be simply this: the Father of Christ only knew the character of the kingdom and teaching of Jesus Christ; and that Christ alone was instructed in the design and plans of the Father for the salvation of the world, and those only instructed by the Son would be able to comprehend the divine plans for the reformation of the world."—*Dr. William Sherlock* gives the meaning, "God hath now committed unto Christ all the secret purposes of his counsel, concerning the salvation of mankind, which were concealed for ages. None of the prophets which lived before did so fully understand it, nor have we any other certain way of knowing this, but by the revelation Christ hath

made to us." From the foregoing exposition this passage in John iii. 31 may be easily understood. "He that cometh from above is above all," that is to say, the teaching of him who has heaven sent knowledge direct from God, from heaven, is heavenly above all earth-born doctrine; for in the thirty-fourth verse this is made plain—"He whom God hath sent speaketh the words of God." How very clearly do all those passages show the dependency of Christ on God, and yet many of those passages are quoted to prove that Jesus Christ is the Almighty God; Strange perversion of language this. The same is true as regards the *power* of Jesus Christ in the New Testament; again and again is his great power ascribed unto God as the gift of God. Jesus Christ's own words ought to suffice for all places where his power is mentioned. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—Matt. xxviii. 18. It would be a strange impiety that would speak of power being given unto God, yet Christ speaks of the power, the great power he possessed, having been given to him. We need not quote the words of Trinitarians that Christ's power was derived; we have cited his own words.

In a few places of the New Testament Christ is spoken of as having made the world—"the world was created by him." The texts are, John i. 3-4; 10; 1 Cor. viii. 6; Eph. iii. 9; Col. i. 16; Heb. i. 2-iii. 3. Supposing we grant that Jesus Christ made this world, *this world* is but as a grain of sand compared with the number of worlds and the magnitude of the material universe. This would not prove Christ to be Almighty God. If Christ, the Son of God, has made *all* the material universe, *all worlds*, we are then disposed to ask what has God the Father done from all eternity? The few passages in which creation of worlds is ascribed to Christ, refer to the beginning and creation of the new dispensation or Christian ages. This is most amply conceded by Trinitarians, the context of many of the passages show this. God, who made the world, and Jesus Christ are two distinctly different beings, this passage shows. "Lord, thou art God, who hast made heaven and earth, and the sea, and all that in them is, . . . Of a truth against thy *holy child* Jesus, whom thou hast anointed, etc."—Acts iv. 24. The following are important Trinitarian admissions, that the new moral creation is meant where Christ is spoken of in the New Testament as the creator. "*By whom are all things.*" "All things that pertain to the new creation. By him we are what we are, namely, Christians."—*Grotius*. And to the same purport, *Hewlett* and *Rosenmuller*. "As Christians we live by or through him, Jesus Christ, by whom we are bought, enlightened, pardoned, and saved."—*Dr. A. Clarke*. In Ephesians ii. 10, it is said, "We are his workmanship, created in Christ Jesus unto good works." "God hath constituted Christ Lord of Christians."—*Schleusner*. "The best ancient and modern commentators are agreed that by the creation must be understood not the natural and original creation, as men, but the figurative, spiritual creation as Christi-

ans."—*Dr. Bloomfield*. "*Who created all things by Jesus Christ.*" CALVIN says, "This should be interpreted rather of the spiritual restoration than of the first creation." "*For by him were all things created that are in heaven and that are on earth.*" "The phrase, things in heaven and on earth, signifies generally all intelligent beings, but particularly men, chiefly Jews and Gentiles, converted to Christianity."—*Schleusner*. "Since by him was founded all the family of God's worshippers, of the heavenly spirits, the angels, and of blessed and pious men, living on earth, equally of those who are now seen, and of those who cannot be seen, of the highest, or angelic, and of the lowest dignity."—*Rosenmuller*. "It is by no means improbable that 'all things that are in heaven and that are in earth, visible and invisible, may be the universe of moral and intellectual agents.'"—*Gurney*. "*By whom also he made the worlds.*" "Constituted the ages and dispensations of his church and providential kingdom."—*Wynne*. "Although these words, 'he that constructed all things,' may be extended to the creation of the world, yet I restrict them to the present matter (the church)."—*Calvin*. The reader may easily perceive how abundant is the Trinitarian testimony that the passage, on the creation of all things by Jesus Christ, refers to the Christian church, and this power and authority is ascribed by Christ to God as given unto him. "All power is given unto me." "I have power to lay down my life and to take it again; this commandment have I received from my Father."

There is an argument drawn, from a few passages in the New Testament, for the Deity of Christ, from what is called the omissions of the Greek article. We will explain this source of evidence, then cite a few passages, and show how little dependence ought to be placed on this kind of proof as conceded by most eminent Trinitarian scholars. There is one article in the Greek language (*the*). It has been laid down as a rule, by a few authorities, that when the article (*the*) is used only once in a sentence in Greek, as in Ephesians v. 5. *The kingdom of Christ and of God*, both nouns refer to one object only, therefore Christ, it is said, is God. Again, in Titus ii. 13. *The great God and our Saviour Jesus Christ*; here, as in the other sentence, *God and Christ* are said to be used for one object only, though two different names. This, then, is the rule laid down by a few Trinitarian authorities. "Where the words God and Christ occur, united by the conjunction (*and*), they may be understood of two when (*the*) is prefixed to both, and they may be understood of two when (*the*) is prefixed to neither of them—not used at all; but, when the article (*the*) is used to the first, and not repeated before the second, they must be referred to one and the same person. But there is another rule or exception admitted. "When, from any other circumstance, it may be clearly understood that *different* persons or things are spoken of, then the insertion or omission of the article is a matter of indifference." Now this rule or exception sets the whole matter right; for we believe that the Apostle Paul, in numerous passages, clearly

shows his belief that *Christ* and *God* are two distinctly different beings or objects, and therefore it was really a matter of indifference to insert the article both before *God* and *Christ*, as the rule admits. *Bishop Lowth* says, "The Greek has only one article, and it has puzzled all the grammarians to reduce the use of that to any clear and certain rules." *Bishop Pearson* says, "We must not think to decide the controversy by the articles of which the sacred penmen were not curious, and the transcribers have been very careless; nor is there so great uncertainty of the ancient manuscripts in anything as in the words and articles of *Lord* and *God*." *Professor Stuart* says, "Do not trust the Greek article as being the depository of arguments in a case of such magnitude as this. In almost all cases it must be a slender support for any conclusion; but here especially it is not worthy of the trust which so many have reposed in it."

"The kingdom of Christ and of God."—Eph. v. 5. "The kingdom of God is so called because Christ received it from its author, God, and because he will deliver it up at the last day to God the Father."—*Sarcenius*.

"The great God and our Saviour Jesus Christ."—Titus ii. 13. "It is doubtful whether these words should be read conjointly or severally of the Father and the Son."—*Calvin*. "This future appearance is spoken of not only of Christ, but also of God; because God hath bestowed on Christ that majesty or glory; accordingly it is said, 'he shall come in the glory of the Father.'"—*Grotius*. In this sense, he says, the passage is understood by Ambrose also.

"Through the righteousness of God and our Saviour Jesus Christ."—2 Peter i. 1. "These words, of our God, are referred better to God the Father in the manner of the apostolic style."—*Estius*. *Calvin*, *Baxter*, *Grotius*, *MacKnight*, and others interpret this of two persons. Those who set up an argument from such texts, affirm the omission of the article leads them to refer both the names of God and of Christ to one person. We reply, that God and Christ are so clearly taught to be two different persons in numerous places of the Epistles, it was unnecessary to affix the article in every case of the union of the name. *Blessed hope and glorious appearing*, in the text under review, have only one article, but no one would say these two phrases apply to one thing. *Professor Stuart* says, "When two nouns are of the same gender and in the same case, this is reason enough for omitting the article before the second, if the writer pleases, and this whether they both relate, or not, to one individual." We do so in our own language, and the best Greek scholars, Trinitarian too, we have shown, say the Greek writers did the same, inserted or omitted the article at their pleasure, or according to their taste.

"Denying the only Lord God, and our Lord Jesus Christ."—Jude iv. "The translation of our English Bible I have adopted, not only because, according to it two persons are spoken of as denied—namely, the only *Lord God* and our Lord Jesus Christ—but because it represents Jude's sentiment as precisely the same with

John's—'He is antichrist who denieth the Father and the Son.' Jude's meaning in this passage is, that the ungodly teachers, of whom he wrote, in order to avoid persecution, denied the only Lord and God of the universe by acknowledging and worshipping the heathen deities; also they denied the Lord Jesus Christ by denying that they were his disciples."—*Dr. Macknight*. "Some would render it, *our only Master, God, and Lord*. . . . But it seems most agreeable to the general doctrine and phraseology of Scripture to retain our translation."—*Doddridge*. As truth ought to be the object of the theologian, it must not be disguised that GRIESBACH rejects *God* from the text. The word *God* is wanting in many copies, fathers, and versions, and is supposed to have been foisted into the text.

Christ is called THE SON OF GOD in numerous places; this very title, Son of God, is most decisive evidence against his deity; how can he, the Son of God, be God himself? *Limborch*, a Trinitarian, makes the following judicious remarks on this title: "The appellations, *Christ* and *Son of God*, were esteemed by the Jews to be one and the same; and Jesus confirms this explanation—John x. 34, 35. The name *Christ* or *Messiah*, which signifies anointed, is a denomination, not of nature or person, but of office. To believe that *Jesus is the Christ, or Son of God*, signifies to believe that he was that distinguished and long promised Saviour. In this consists the sum of Christian faith, which was exacted by the Apostles and their immediate followers, as necessary to salvation. Would that Christians of later ages had acquiesced in this apostolic simplicity." Christ is called "God's own Son," "God's beloved Son," "Son of God's love," and "the only begotten Son of God." Six times in Scripture is Christ called the *only* begotten Son of God. *Dr. Parr* and many Trinitarian divines say the meaning of this is, *peculiarly beloved*, like an only child. In Genesis xxii. 2, Isaac is called "the only son" of Abraham, though he had another son, Genesis xvi. 4. So no argument can rest on this title. It would be well if the common sense and sound reason of the two following passages, by two Trinitarian professors, were well considered. *Professor Stuart* says, "I am unable to conceive of any definite meaning in the phrase *eternal generation*. Generation or production, like creation, necessarily implies in itself beginning, and, of course, contradicts the idea of eternity." *Dr. South* says, "For that any one should be both Father and Son to the same person, produce himself, be cause and effect too, and so the copy, give being to its original, seems at first sight so very strange and unaccountable, that, were it not adored as a mystery, it would be exploded as a contradiction." *Dr. A. Clarke* says, "The phrase, *Eternal Son*, is a positive self-contradiction. Eternity is that which has had no beginning, nor stands in any reference to time. *Son* supposes time, generation, and father; and time also antecedent to such generation." We are astonished that ever any title which affirms Christ to be the Son of God should be adduced as evidence that he is *God* himself.

WAYSIDE GATHERINGS.

REPENTANCE.—Put off repentance till to-morrow, and you have a day more to repent of, and a day less to repent in.

UNITARIANISM IN WALES.—Our readers will be glad to hear that the "*Ymofynydd*," the Welsh Unitarian periodical, has a circulation of nearly 1000 copies monthly.

CHRISTIAN UNITY.—I do not want the walls of separation between different orders of Christians to be destroyed, but only lowered, that we may shake hands a little easier over them.—*Rowland Hill.*

ALEXANDER HALL, the author of the volume found in many of the religious book-shops of England and America, titled "*Universalism against itself*," the same Alexander Hall, we rejoice to learn, has become a regular attendant of a Universalist Church in New York.—*Star of the West.*

WHAT IS A FLIRT?—A young lady of more beauty than sense; more accomplishments than learning; more charm of person than grace of mind; more admirers than friends; more fools than wise men for attendants.

THE RIGHT SPIRIT.—An old divine, cautioning the clergy against engaging in violent controversy, uses the following happy simile: "If we will be contending, let us contend like the olive and the vine, who shall produce the most and the best fruit; not like the aspen and the elm, which shall make the most noise in the wind."

HINDOOS.—Rev. Mr. Seudder, lecturing on Hindostan, gives some specimens of smart answers he had received from the inhabitants. Preaching to them on total depravity, he asked, "How can a clean thing come out of an unclean one?" Instantly one of the audience arose and replied: "Behold the lotus flower! it grows out of the mud."

TOUCHING UP.—At the *Methodist Conference* one of the ministers remarked, he wanted works as well as prayers, deeds as well as words: insisted that the Church and ministers ought to be sustained, and declared "that brothers ought not to suffer themselves to become so thoroughly infused with the Holy Ghost as entirely to overlook the contribution box when that was passed round."

STEAM IN CHURCHES.—Somewhere where men desire to worship God upon the most economical plan, the idea has been started of "propelling" organs in our churches, not by a bellows and a boy, but by steam; and a writer in a religious journal approves the plan, giving some pithy and pointed reasons for his approval in the case. "Steam," he says, "never winks at some one across the room just before the piece is started; never titters and laughs at each turn of the music; never blushes nor sticks up its fan before its face, nor hangs its head; never whispers during the sermon; never turns over the leaves of the note-book to find the tune during prayer, nor gazes over the congregation to see who is kneeling; never writes notes and passes them while the minister is preaching." For these reasons, says the writer, "if singing is to be done by proxy, let us employ steam."

DEPRAVITY.—That man is not totally depraved is shown by the fact, that, whenever we see two dogs fighting, we always sympathize with the smaller one.—*Stockton and Hartlepool Mercury.*

SCHOLASTIC THEOLOGY is that which proceeds by reasoning, and taking certain established principles of faith for granted, from thence deduces abundance of strange things, and has made a fine piece of work of it indeed.—*Dr. Benjamin Franklin.*

EDUCATION.—It is worthy of note that the Government of Buenos Ayres recognizes the principle that the education of the masses is the only safeguard to a Republic, and have taken the instruction of youth from the Romish Priesthood and placed it under the charge of a Common Educational Department, organized after the Common School System of the United States.

MR. ADAMS AND THE BIBLE.—In a letter to his son, in 1811, John Quincy Adams says: "I have many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue."

REVIVALISM.—"In the interests of our common Christianity we rejoice to find that the attempt to produce violent hysteria, mental degradation, and raving madness in the women of England, is a failure. We trust that the Christian fathers and mothers of Newcastle will discountenance, by every means in their power, this profane, we had almost said blasphemous, endeavour to bring the religion of the cross into ridicule and contempt, and substitute for the thoughtful, earnest piety of our forefathers, the dancing dervishness of Mahomet, or the wild bedevilment of the bhagmaddened Hindoo."—*Newcastle Chronicle.*

TOLERATION.—The *London Examiner* says: "The Japanese are not intolerant, for they have three different religions, divided into upwards of thirty sects, the votaries of all of which live peaceably together. The persecutions of the Christians in the seventeenth century was a political, and not a theological one. Before it commenced, the bonzes, or priests of Buddhism, a form of religion introduced from India, were the most importunate in their complaints against the Christians. They petitioned the Emperor against them, who demanded how many forms of religion existed in the empire, and the reply was, thirty-five. 'Well,' replied His Majesty, 'where thirty-five can be tolerated, we can easily have thirty-six. Leave the strangers in peace.'"

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